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XIV.—*On the Tribes around Darjeeling.* By Dr. A. CAMPBELL,
late Superintendent of Darjeeling.

[Read April 7th, 1868.]

It is more than a year since our President asked me to give the Society a paper on the Tribes of the Himalaya mountains around Darjeeling, and he was pleased to state that he knew my experience, after thirty years service in the Himalaya, would enable me to do this in a satisfactory manner.

I was scarcely in a position to disclaim this impeachment, and being desirous, if possible, to render some little service to the Ethnological Society, I did not refuse the duty, nor yet consent to it. There were some very good reasons, however, for not trespassing on the Society with a paper on this subject.

I had long ago in official reports to the Government of India, given detached notices of the varied population in the eastern portion of Nipal, Sikim, and Bootan, and some of these had been published by the Asiatic Society of Calcutta. Dr. Hooker, in his work on the Himalaya, had given information on the same subject, and Mr. Hodgson, well known to this Society, and to all European Ethnologists, has, in his “Comparative Vocabularies of the Languages of the Aborigines of India,” and in other most important contributions, thrown great light on the philological and general affinities of these tribes; as well as on other sections of the Mongolian family of the human race inhabiting the adjacent country of Thibet. With these sources of information already open to the Society, and without having very much additional information to impart, I have hitherto held back in the matter; but I have recently observed that the publication of information in Indian journals does not generally spread in England, so that my present paper may not now be misplaced. There is yet another and a special reason which I would plead. It is almost impossible now-a-days to describe even any one tribe, any where in Asia, without being challenged to assign to it a specific place in some arbitrary classification of the human race. It must be physically identified with Caucasians, Mongolians, or other families; or lingually with Sanscritic, Indo-Chinese, Thibetan, or Aboriginal stocks of languages; otherwise observations are apt to be considered of

little use to ethnology. I am not anatomist or philologist enough to do this. I believe, however, that the British nation and this Society have other and very important interests in connection with Asiatic tribes besides the examination of their skulls, and the comparison of their languages, for the purpose of systematic classification.

It is, I think, incumbent on the British Government, wherever its rule extends, to secure the means of knowing the idiosyncrasies of all the tribes with which it is in contact. Without this, the duties of legislation can be but imperfectly performed, and the power of affording protection to life and property in peace and prosperity may be greatly curtailed. It should, therefore, I think, be no small aim of this Society to be instrumental in disseminating this kind of information to the Government, as well as in giving aid to science on more abstruse points connected with classification. Having troubled you with this explanation, I will ask your indulgence for my shortcomings, and now proceed to describe the tribes around Darjeeling, among whom I lived for more than twenty years in civil charge of the district. For eight years previous I served in Nipal. Darjeeling, in lat. 27° north and long. $88^{\circ} 22'$ east, was ceded to the British Government by the Raja of Sikkim in 1835, to enable it to establish a sanatorium there for Europeans from Calcutta and Bengal. The north-western provinces having already secured Mussoorie, Ladakh, and Simla, for the same purpose. The country attached was without inhabitants. This state of things soon altered. People flocked from all sides, and we rapidly acquired a thriving population. When I took charge there were not more than fifty families in the whole tract. In twelve years we had 10,000 inhabitants in it; and by an accession of territory, we had an increase of 36,000 in the Terai, or lowlands, at the base of the hills. In 1861, when I left Darjeeling, the total population was estimated at 60,000. The rapid progress of the new station was the result of free labour and free trade, regularly paid wages, a light land assessment, strict and prompt administration of justice, and close attention to the peculiar habits and customs of all classes. In the neighbouring native states slavery prevails extensively, compulsory labour is the rule, and the obstructions to trade in transit duties and monopolies, and the delay in the administration of civil and criminal law, are excessive. The land assessment, though not heavy, is encumbered by numerous petty exactions on government account, as well as for chiefs, smaller headmen, and officials, all of which we prohibited, and this was greatly in our favour. The elevation of the station is seven thousand feet above the level of the sea; the mean temperature of the year is

much the same as in England, the winter is not so cold, and the summer heat is so tempered by the rainy season, that the thermometer rarely rises above 75°. The average annual rainfall is one hundred and twenty inches. Its climate is most salubrious; the returns of English regiments stationed there show as light a sick list and small average of deaths as in any station of the British army home or foreign. The scenery is unsurpassed anywhere in beauty and grandeur; a tract of finely wooded and variously shaped mountains extending northwards, till they terminate in a stupendous range of perpetual snow, of which Kunchinjunga, the highest peak, is 28,136 feet above the level of the sea. The climate and soil favour the growth of tea and chinchona, which are now grown there. The former is excellent, and its manufacture gives employment to a large number of people; about a million pounds will be made there this year. The cultivation of the latter is rapidly progressing under the care of Dr. Anderson, of the Calcutta Botanical Gardens; and, referring to the prevalence of intermittent fever in India, and the enormous cost of quinine in Europe, this must be regarded as a most important experiment for the government and the whole population of India, by whom the virtues of quinine are most fully admitted. The Darjeeling territory is situated in the Sekim portion of the Himalaya, about three hundred and seventy miles north of Calcutta. The area is eight hundred square miles. To the west is the kingdom of Nipal, governed by the Goorkhas, a brave and patriotic race professing Hindooism. To the east lies Bootan, occupied by Bhotias, the most lawless and misgoverned people, I believe, in Asia. On the north is Thibet, an appanage of China, and on the south are the plains of Bengal. Its population has been derived from all these countries, so that the particulars I have to give for Darjeeling apply also to a very large mass of people spread over a very extensive area of the largest mountain range in the world, which, with an average elevation of 10,000 feet, culminates in the peaks of Mount Everest and Kunchinjunga, respectively 29,000 and 28,000 feet in height. This formation of country, making it extremely difficult to move about, explains the fact of so many languages being in use and the existence of so many distinct tribes. The following classification of the tribes will enable the Society to distinguish readily the salient joints of difference between them, as well as the important affinities by which they are linked together in physical characters, language, religion, superstitions, customs, etc. After which I propose to describe some of them at length, giving short vocabularies of their language. To speak of them generally, it will, I think, be best to say that every one of the

tribes, except the few Brahmins and Rajpoots, may be correctly referred to one or other of two great divisions, namely, the aboriginal races of India, or the Mongolians of Thibet. The greater number being a mixture of both. In this view they are shut out from all connection with the Aryans, a title more generally admitted than clearly understood. With the single exception of the Lepchas, who are pleasant looking and of fair colour, the others may be called rather ill-favoured or ugly. They are short in stature, have straight black hair, high cheek bones, small eyes, obliquely set, and low noses. Small hands and short heels distinguish many of them. Some of them have immense muscular development of the lower extremities, and carry loads of 200 up to 500 lbs. over the most difficult roads, and all are active and enduring; they are all used to iron weapons, and a few of them to the use of copper utensils. All weave strong cotton cloths; grow Indian corn, rice, and other grain; and breed sheep, cows, goats, ducks, and fowls. Some only have the use of letters. On our first arrival at Darjeeling they had no money. Salt was much preferred to it in buying provisions, as the remote parts of Thibet were the only sources of its supply. We soon introduced this commodity from Bengal, rupees spread rapidly among them, and a necklace of these coins is now a very favourite ornament among the women. There are no artizans among these tribes except in Nipal, where excellent iron implements and steel weapons are made. They have no towns, are poor agriculturists, speak many languages, are generally liked by Europeans, and are very well disposed towards the British Government.

CLASSIFICATION OF TRIBES.

1. *Brahmins and Rajpoots*.—Very few in number. Known to all the world, and need not be described. Language, Sanscrit. Physiognomy, Indo-European type, with a dash of Mongolian. Confined to Nipal, West of the Koose.

2. *Khus, Mágárs, Gooroongs*.—A mixed race, Hindoos with lax notions of caste. Speak Parbutia dialect of Hindi; *i.e.*, Sanscrit. Physiognomy, markedly Mongolian; stature low, 5 feet 3 to 5 feet 8 inches. Hands small. Mountaineers, make good soldiers.

3. *Bhoteas, Lepchas, Moormis*.—Buddhists, speak languages of Thibetan origin. Strongly marked Mongolian features. The two first, fair in colour, powerful frames, and active; feet and hands well developed. The last are of smaller stature than the two former.

4. *Limboos, Kirántis, Haioos, Sunwárs, Chepángs*.—Mountaineers. Forms of religion unnamed. Languages referable

to the Indian or Thibetan standards. Stature small. Mongolian type strongest in the Limboos.

5. *Mechis, Dhimals, and Garrows*.—Inhabit the Terai, or lowlands at the foot of the mountains. Not Hindoos, Buddhists, nor Mahomedans. Physiognomy Mongolian, complexion yellowish. Withstand the effects of the most virulent malaria. Are not fond of soldiering. Language not Sanscritic.

6. *Thâroós and Dhánwars*.—Either Buddhists or Mahomedans. Inhabit the Terai. Language not Sanscritic. Colour dark. Scarcely Mongolian in features.

7. *Bátur, Kébrut, Amáth, Máráha, Dhánook, Doms*.—Terai men, colour dark. Speak Hindi or Bengali; are Hindoos so called, but without the pale. Not Mongolian.

8. *Koches, or Rajbungsis*.—Hindoos, but not within the pale. Inhabit the Terai of Nipal and Sikim, and spread into the adjacent British districts of Purnea, Rungpoor, and Assam. Colour dark.

For the carrying on of business in judicial and revenue affairs, eight languages besides English were in daily use in my office: Hindoostani, Bengali, Hindi, Parbuttia, Lepcha, Bhotia, Limboo, and the Mech. In the first four I could transact business direct. For the remaining four interpreters were required, and still there were two languages, the Haioo and Kol, or Dhangur language of Chota Nagpore, to be provided for occasionally. In all this confusion of tongues, many individuals of different tribes could communicate with one another, but not one could understand or speak a word of English. This will give some idea of the difficulties and obstructions which beset British officers in the administration of justice and other civil duties, on the outskirts of civilisation, in the East. I shall now describe the Limboos, contrasting them with the Lepchas: a most interesting tribe, hereafter to be described.

THE LIMBOOS.

The Limboos form a large portion of the inhabitants in the mountainous country between the Dood, Koosi, and Kanki rivers in Nipal, and are found in smaller numbers eastward to the Mechi river, which forms the boundary between Nipal and Sikim. There are very few in Sikim, and in Bootan they are only known by name. Since the cession of Darjeeling to the British Government in 1835, a large number of this tribe have settled there, and it is thus I became best acquainted with them. The word Limboo is, I believe, a corruption, probably introduced by the Goorkhas, or rulers of Nipal, from “*Ek thoomba*,” which is the more correct denomination of the tribe. They are also called “*Chüŋg*” by the Lepchas, which is a corruption of

“Tsang,” the name of the western division of Thibet, of which Dīgarchi is the capital; and from whence it is supposed the Limboos originally migrated. In the present day, however, the Limboos are averse to claiming a Thibetan origin, they prefer being considered the aborigines of the country they now occupy, and will scarcely allow that any of the neighbouring tribes have any claims of preoccupation. They may, nevertheless, be safely referred to the great Mongolian family. The high cheek bones, small and slantingly set eyes, absence of beard, black and straight hair, as well as their language, clearly show this. Although they have been long in contact with the Hindoos, or Aryans, there is very seldom any perceptible mixture of the blood to be observed in more regular features, or in the absence of the small low nose, or the presence of the beard. On the other hand, it is evident enough that they have mixed much and for a long time with the Lepchas, for many persons are to be found in the country of the Limboos whose tribe cannot be settled except by a very practised observer, or by reference to the individuals themselves. The following are the most prominent distinguishing marks of pure specimens of this tribe.

The Limboo is a very little taller in stature than the Lepcha, whose average height may be taken at 5 feet 1 inch. He is less fleshy, and more wiry in the legs and arms; not quite so fair in complexion, but quite as destitute of beard. He is, however, scarcely ever ruddy as the Lepchas sometimes are; his eyes are rather smaller, and placed more to the front; and his nose, though somewhat smaller, is rather higher in the bridge than the Lepchas. He wears his hair long, but does not plait it into a tail; has no fancy for bead necklaces; wears a “Kookri,” or bent knife, instead of the “Bán,” or straight sword, with one-sided scabbard; wide cotton trousers and a short jacket or chupkun, instead of the striped robe and long jacket of the Lepcha. To a person accustomed to observing closely all these tribes, it is intuitively easy to distinguish a Limboo from a Lepcha by his features and figure alone; but it is not so easy, if they are dressed alike, to give the differences by which a Limboo may be recognised in such a manner as to render them obvious to strangers.* The Limboos are divided into two great sections or groups, “Hung” and “Rai,” and sub-divided into the following families or clans. The “Hungs” have twenty-one clans, and the “Rais” twenty-eight: forty-nine in all; and there may be more. Query—Are these the “Huns” so long sought for in the mountains of Asia?

* Photographs of all the tribes were exhibited at the meeting.

HÜNGS.	RAIS.
1. Lingdüm Chüŋg.	1. Pilkehum Rai.
2. Phedá Hüng*.	2. Kembung „
3. Locktum Chüŋg.	3. Phagoo „
4. Chüŋg-Cung-Hüŋg	4. Luksum „
5. Ilam Hung	5. Sirma „
6. Chinglinden Bűg.	6. Kewa „
7. Yungé „	7. Eaka „
8. Shambu „	8. Kumboo „
9. Maboo „	9. Chamling „
10. Hemba Bűg.	10. Sangpungia „
11. Songmi Hűg.	11. Pheka „
12. Mamben Bung.	12. Sheba „
13. Muringha Hung.	13. Eakin „
14. Sering doomayung.	14. Kebung „
15. Pegin Bung.	15. Weeung „
16. Pheka „	16. Neembung „
17. Mangmoo Hung.	17. Chemboojung „
18. Saling „	18. Yongia „
19. Laboong „	19. Kambung „
20. Legna „	20. Pontak „
21. Tong Sungboo Hung.	21. Kinding „
	22. Paloonga „
	23. Poorunboo „
	24. Linkum „
	25. Phapoo „
	26. Semling „
	27. Koojung „
	28. Khamba „

Some of these patronymics are referable to names of places in the Limbuan or Limboo country, others to places in Thibet, but the derivation of the greater number is unknown to me. At the present time, the Limboos at their homes are chiefly employed in agriculture, sheep grazing, and petty trading. At Darjeeling they enter readily, and in great numbers, into the service of the government and English settlers as labourers, in road making and building, wood cutting, and tea planting, in which their women and children find profitable and easy work in picking the leaf, and as cow-herds, grooms, grass cutters; and a few take more domestic service as chair-bearers and messengers. They are very active, fairly intelligent, and generally truthful and honest. Referring to their former history, long before we came in contact with them, on our first occupation of Darjeeling, they consider themselves a military race, and desire others to regard them as people who, from the pressure of adverse circumstances, are temporarily driven to their present ignominious employments, but who are ready on fitting occasion to resume the sword as their more proper and desired means of livelihood. The adverse circumstances complained of followed the conquest of their country by the Ghorkhas, at the

* *Phedá* means "valley."

end of the last century. Before the conquest of the whole of the country east of the Arun, the Limboos held a great portion of the country now inhabited by them in feudal subordination to the Rajas of Beejapore and Muckwanpoor, who were conquered by the Goorkhas. They were then divided into many small chiefships, and were represented at the courts of these Rajas, who were not Limboos themselves, by Limboo chiefs of note, who had often held the office of "Chountra," or prime minister, either hereditarily or by election of the Rajas. In each chiefship it was the custom to maintain a fort or stronghold of very difficult access, in which the chief generally lived, and to which his chosen followers repaired for its defence during a feud with a neighbour, or a dispute with the lord superior. It was to these strongholds that the Limboos retired during the incursions of the conquering Goorkhas, and in many of them they are said to have displayed the most heroic bravery against the common enemy of all the mountain tribes.

The accounts related by old men of the resistance of the Limboos to the Goorkhas, speak well for the former as soldiers; although they may be, as in similar cases, somewhat exaggerated, and innumerable defeats over the latter are related as having preceded the establishment of their supremacy. Foremost among the Limboo clans for bravery are the "Pheda Hung;" they held their stronghold of Yǎngrǒng against a superior Goorkha force for nearly a month, and did not yield until nearly the whole clan fell in a succession of assaults hand to hand with the Kookri.

In proportion to the praises bestowed by the Limboos on the gallantry of their own tribe, are the execrations against the brutal excesses of the Goorkhas when victorious. It is said to have been their custom to put all the aged of both sexes who fell into their hands to the sword, to carry the young and able-bodied into slavery, separating mothers from their children, and committing other enormities on those who were unable to march with their columns. These statements are, perhaps, exaggerated; although they are similar to those made by the late William Fraser, and other British officers, of the conduct of the Goorkhas in their conquest of the Sirmoor and Gwrhwál hills, to the westward, where the recency of the occurrences (not long before the war with the British in 1814-15) rendered it more easy to ascertain the truth than it is now. Whether it be to the traditions of the sufferings of their tribe, or to the irksomeness of the Hindoo laws of Nipal, bearing as they do on the beef-eating propensities and casteless habits of the Limboos, to both combined, or to more general defects of the Nipal Government, I am not quite sure; but it is certain that they

are not attached to their Goorkha rulers, and that they do not possess, in connection with them, any of the strong national spirit which so remarkably characterises the Khas, Magars, and Goorungs, three of the tribes enumerated—who are the great military tribes of Nipal, and of whom her large army is mainly composed. Although the Limboos are but sparingly enlisted in the Nipalese army, we find them make very good soldiers in our ranks. The British “Goorkha regiments,” of which a large proportion of the men are Limboos, have, on numerous occasions, proved themselves to be among our bravest and most devoted warriors. The siege of Bhurtpore, battle of Sobraon, Delhi, and other battle fields in the mutinies, have testified this.

Religion.—It is well known that the Hindoo and Buddhist religions are the prevailing ones throughout the Himalaya, from the Indus to the Burhumpootur. This embraces an area of 200,000 square miles; *i.e.*, a tract from north west to south-east of 1,400 miles, with an average breadth of 150 miles; and that Mahomedanism has as yet made no progress in this region. The natural consequence of this is, that the portion of the population not belonging to either of these great religions has, ever since their introduction into the Himalaya, been subjected to their contending influences; so that we find in all the aboriginal Indian tribes, as well as in some of those who have come from Thibet, a considerable infusion of Hindoo tenets on the one hand, and of Buddhistical ones on the other. Where the tribes are most in contact with Hindooism, as in Western and Central Nipal, we have the Hindoo bias most heavily grafted on the original religion, and where Buddhism is most in contact with them, as in Sikim, we find that religion encroaching on and displacing the older forms. All casual observers would be apt to call the Limboos Buddhists in Sikim, and Hindoos in Nipal. The fact is, however, that they do not belong to either of these religions; but as the Hindooism of Nipal, suiting itself to the wants of the outcast world around it, readily admits within the pale those who practise in a very slight degree the outward forms of purity; and as the Lamas are very catholic in their principles, and very tolerant, it is not uncommon to find Limboos passing for Hindoos even where Brahmins are numerous; and equally common to find others following the Lamas, and passing for Buddhists. The transition from their own religion or form of worship is an easy one. Altogether free from the trammels of caste, they have not to sacrifice a single habit or custom in conforming to the Buddhist ritual, which may be fulfilled quite satisfactorily by constantly repeating the prayer, “Om Mane Padmi om.” We can settle what religion the Limboos do not belong to, but it is more difficult

to name the one they follow. They believe in the existence of the Great God, who is called "Sham Mungh" (the God of the Universe), and they worship other deities named "Nihangmo, Takpoopa", "Hem Süm-Müng", "Teba Süm", "Hem Süm", and "Mungul Mo", a preserving God,—the third is a destroyer. Teba Süm is a God of Wisdom, and Hem Sum is the household God, or counterpart of the Kool Deota of the Hindoos: thus we have the Creator, Preserver, and Destroyer of Hindooism. The Limboos do not build temples in honour of their deities, nor make idols; but they propitiate the Gods of good and evil through a wretched description of priests, and by the sacrifice of living animals. The usual form of worship consists in making small offerings of grain, vegetables, and sugar-cane, and in sacrificing cows, buffaloes, pigs, fowls, sheep, and goats, to one or to all of the Gods, and in eating the flesh afterwards; or, as it is forcibly expressed by themselves, dedicating "the life breath to the Gods, the flesh to ourselves." The usual places of sacrifice are merely marked by the erection of bamboo poles, to which rags, previously consecrated by being offered up, are tied. These places are generally, for convenience, at road sides, or at the junction of two roads, and a cairn of stones is generally collected at their base.

The gods have all beneficent attributes except "Hem Chung Müng", but there are evil spirits in the imaginary world of the Limboos, as in that of other people who require peculiar management in warding off these caprices. This task gives frequent occupation to the "Bijooas" and Phedangbos, who are the priests and necromancers of the tribe.

The Bijooas are wandering mendicants peculiar to Sikim and the eastern portion of Nipal, where they are cherished and propitiated in a less or greater degree by all the tribes, but especially by the Limboos. They are wholly illiterate, do not teach any religious doctrines, or perform public religious services. They are believed to minister to the evil spirits and malignant demons, still having the power of warding off their machinations. They travel about dressed in the purple robe of the Lamas, with broad-brimmed hats and dishevelled hair, carrying the "Mane" or prayer cylinder of the Buddhists, muttering prayers and incantations to its revolutions, and a human thigh-bone trumpet, from which they announce their approach, and by its use some awe is inspired among the women and children. They sing, dance, beg, cast out devils, and prescribe nostrums for the sick, attend at births, marriages, feasts, and funerals, and are held in considerable awe if not in much veneration. A Limboo will tell you that the "Bijooas God is a just God: when he curses you, his words are sure to come to pass; when he

blesses you, a real blessing attends the act ; you should never allow the Bijooa to leave your door dissatisfied, for surely something bad will befall you if you do : whereas, if he leaves it contented, you infallibly grow fat and remain satisfied !!” Such is the information seriously given regarding these mountebank priests by the deluded people who feed and propitiate them in the belief of their mysterious powers. The “Phedangbo” is exclusively the priest of the Limboos. He is entirely disregarded by the other tribes, some of whom, especially the Lepchas, acknowledge the power of the Bijooa. He, also, is unlettered ; but holds converse with the Gods, and officiates at sacrifices, deaths, births, and marriages. The calling is generally hereditary, Bijooas and Phedangbos marry. The calling is, however, not necessarily hereditary. In a family of six or eight sons, one is generally a Phedangbo ; this one fancies he has a call to the sacred office, and when he declares himself he is accepted as such. In fact, as the Limboos tell you, “he feels within him that he can propitiate the Gods, therefore he is henceforward a priest.”

Marriages.—When a Limboo desires to have a wife, he looks about and fixes on a young girl who takes his fancy ; then he sends a friend with two or four rupees to her father’s house, to gain his consent to the union, and arrange about the sum of money to be paid, and the time of performing the ceremony. When these preliminaries are concluded, he sends the remainder of the purchase money, ten or twelve rupees, £1, and proceeds to the ceremony accompanied by a “Phedangbo” and some one carrying a couple of fowls. The young pair, being seated side by side, are sworn to connubial fidelity by the priest, who now places a hen in the hands of the bride, and gives the cock to the bridegroom. A plantain leaf is laid on the ground between the birds, the priest, repeating some words, cuts off the cock’s head first and then the hen’s, directing the streams of blood on the leaf, where they intermingle. If the blood spreads into fanciful shapes or flower-like patches, it betokens good luck and happiness to the parties ; if into large blotches, it is an omen of evil. This ceremony being ended, the friends of the pair are feasted, and, when it has been previously agreed on, the bride is carried home. The poverty of the bridegroom, however, often renders it necessary for him to remain with his wife’s father for some time, and he becomes his slave until by his work he has redeemed his bride. A poor man generally gets over all preliminaries, as well as the marriage ceremony, in one day. It costs a wealthy man a week. The Limboos marry with the Lepchas, and also with the Moormis ; the latter alliance is, however, objectionable, but it is followed by no social inconvenience.

Births.—The Phedangbo is called in at births, if parents can afford him a dinner; he examines the infant carefully, and then pronounces its destiny, sacrifices a fowl or kid, and invokes the blessings of the Gods on the young stranger. The parents name the babe on the third day after birth. Children born out of wedlock, and the produce of Limboos and Lepchas, are called "Koosaba." Boys become the property of the father on his paying the mother a small sum of money, when the child is named, and enters his father's tribe; girls remain with the mother, and belong to her tribe.

Deaths.—Just as the vital spark has quitted its mortal tenement, it is usual among Limboos who can procure powder to fire a gun, to give, as is supposed, intimation of the event to the Gods, and to speed the soul of the deceased to their keeping. They burn the dead, selecting summits of mountains for the purpose, and afterwards collect and bury the ashes, over which they raise a square tomb of stone four feet high, placing an upright stone on its summit. On the upright stone of a chief's grave is inscribed a record of the largess distributed at the funeral; this inscription is either in the Deva-Nagri or Lepcha character. It is an act of virtue in the relatives to give largess, but is not apparently considered of any efficacy to the soul of the departed. The Limboos do not make any offerings or sacrifices for the dead, nor do they believe in the transmigration of souls. They mourn the dead by weeping and lamentations at the time, by avoiding merry makings, and by adorning the hair with flowers for a month or two. Their houses are built of stone raised on a platform of the same, from two to four feet from the ground; they rarely consist of more than one apartment, and are roofed with grass thatch. In respect of neatness and comfort, their dwellings are far surpassed by the roomy and picturesque abodes of the Lepchas. Like the latter, they avoid hill tops for their residences, and locate themselves in valleys at great elevations, or along the hill sides, at two, three, or four thousand feet above the level of the sea.

Languages.—For some years after I first knew the Limboos, I believed that they had no written character to their language, as all who could write used the Deva-Nagri character only (a Sanskritic one), and no traces of a written language could be found. To confirm this view, Ilam Sing, the Dewan of the Sikim Raja, himself a Limboo, and about seventy years of age, told me that in his youth he used to see Limboos reading in a character which he believed was peculiar to his tribe, and that he was told by some of the oldest men then living that this character was one which had been compounded from many others, by a sage of the tribe who had lived at a very remote

unknown period in Thibet ; but that it had entirely disappeared in his own lifetime. He promised, however, to get for me some particulars of its gradual disappearance, but he died soon afterwards without throwing any more light on the subject. I was still, however, on the look out for this lost character, and at last procured it. Twenty years ago, Lieutenant George Mainwaring, of the Bengal army, visited Darjeeling, and applied himself sedulously to the acquirement of the Lepcha language. During this time he became so fond of this tribe that he lived among them, adopting their dress and habits so completely, that he acquired the soubriquet of “Lepcha Mainwaring,” which he retains to this day. I informed him that it was desirable to procure some written specimens of the Limboo language, and fortunately he succeeded in doing so in the form of a small book. He also procured the written alphabet from a Limboo, annexing the sounds in the Roman character, and gave me a copy, which the Asiatic Society of Bengal produced in the proper form, and it is here appended. It consists of nineteen consonants, nine vowels, and seven finals. Four of the finals, Mr. Mainwaring says, “are similar to the Thibetan and Lepcha alphabets.” This is the only remark he makes on the affinities of the alphabet, which, there can be no doubt, is a Trans-Himalayan one. The affinities of the language itself are given in Mr. Hodgson’s tables. I possess a small book in written Limboo character, which I have the honour to show to the meeting.

I may here mention that all the languages and dialects of Thibet are written ones, only except the one in which the Buddhist Scriptures and literature—translations from the Sanskrit are preserved in wooden printing blocks—specimens shown. In the disappearance from common use of the written Limboo, we have but an example of the probable fate of other Himalayan dialects, under the influence of others, of more extended utility from the Indian side, and this will, perhaps, gradually extend to the disappearance of these languages as spoken ones ; the vitality of tribal tongues, however, in mountainous countries, is well shown in Scotland and Wales. On the other hand, we had an example a short time ago, brought to the notice of the Society by Lord Strangford, of the disappearance of the language of the Walaks in Asia Minor, and within a recent period I think.

I now conclude the history of the Limboos with a short vocabulary of their language. On some other occasion I shall be ready to furnish the detailed notices of the other tribes, if agreeable to the Society.

LIMBOO VOCABULARY. TWO HUNDRED WORDS.

(V. for verb ; N. for noun.)

Above, *tāngh*
 aged, *kapoba*
 air, *shāmi*
 all, *keere*
 arm, *hook*
 arrow, *thoong*
 ashes, *kapoo*
 ask, *shelaaste*
 axe, *tonti*
 back, *ar*, n.
 bad, *menzegāba*
 bag, *shoowa*
 bamboo, *phā*
 bark, *ho*, v.
 bark, *shinghoori*
 barrel, *towa*
 bead, *eiche*
 bear, *magsen*, n.
 beat, *sheray*
 beautiful, *noghā*
 bed, *netuādry*
 bee, *leem*
 bell, *pongyay*
 belly, *shāpoo*
 bird, *mōōyava*
 bitter, *kī*
 black, *mākloh*
 blanket, *nāmboo*
 blood, *lakshokpa*
 blue, *mukloh*
 board, *shingophreu*
 boat, *kombe*
 body, *yām*
 bone, *kūlāngji*
 book, *sāpla*
 bow, *n*, *lī*
 boy, *henja*
 bracelet, *shiringma*
 branch, *kōōneke*
 breast, *loongma*
 bridge, *phoong*
 broad, *yomba*
 brother, *amphoo*
 ——— younger, *nisha*
 buffalo, *shāngwā*
 buy, *meuloong*
 candle, *tiāloo*
 cannon, *pootang*
 caste, *keloongji*
 cat, *miongma*
 cheek, *nedengbā*
 child, *oong negwā*

city, *pang yek*
 cloth, *tek*
 cloud, *kā-mī*
 cold, *choongsi*
 comb, *takomah*
 come, *tāngay*
 copper, *tāmbā*
 cotton, *takay*
 cough, *humāmā*
 country, *lājay*
 cow, *yepi*
 cubit, *chamkoo*
 cut, v. *cheptay*
 dance, v. *langmā*
 daughter, *meuchumā*
 day, *koolen*
 deaf, *nātākpīe*
 dear, *guāktee*
 deer, *keliba*
 die, *shray*, B.
 dig (earth) *kamtōyie*
 dog, *kochoo*
 draw, *ōōkay*
 drink, v. *toongay*
 dry, *kohedia*
 eagle, *negurā*
 ear, *neko*
 earth, *kāmbekmā*
 east, *namgam*
 egg, *wāteen*
 elbow, *noksōōmbā*
 empty, *hoblang*
 evening, *nāmtaych*
 eye, *mih*
 face, *guā*
 far, *mānkā*
 fat, *so*
 father, *amba*
 feather, *waylup*
 fever, *toong-dushu*
 field, *yeān*
 fight, *kemā*
 find, *komah*
 finger, *hookejah*
 fire, *may*
 fish, *guā*
 flesh, *karay*
 flower, *phoong*
 fog, *kāmāy*
 fool, *kengbungba*
 foot, *leugyetimba*
 forest, *tamphoong*

fruit, *kooshay*
 full, *koodeen*
 garden, *kame*
 ginger, *húmbe*
 goat, *mendá*
 god, *shám*
 gold, *shamiang*
 good, *note*
 grass,
 great, *yombá*
 gun, *tumok*
 hail, *phoh*
 hair, *tugek*
 hand, *hook*
 hard, *chimjoomlo*
 hear, *kepschoobi*
 heavy, *leep*
 heart, *ningwá*
 heaven, *shanglumdung*
 hell, *tangshrukpa*
 hen, *wáh*
 here, *kotna*
 high, *tank*
 hill, *tohsong*
 hog, *phak*
 horn, *koodang*
 horse, *on*, *l.*
 hat, *namsay*
 house, *terá*
 hunger, *shilák*
 husband, *meet*
 I, *eruga*
 iron, *phenjay*
 kill, *v. shera*
 king, *hung*
 knife, *kurdá*
 knee, *khorá*
 ladder, *preng*
 lamp, *dío*
 laugh, *yemá*
 lazy, *ke shoobá*
 leaf, *telá*
 lead, *chookpá*
 leap, *hochoom-lokpa*
 leech, *lukphet*
 left, *pheuchanga*
 leg, *poklám*
 leopard, *ke bá*
 lie, *imshi*
 little, *chookpa*
 load, *gok*
 loom, *chiriketokpa*
 long, *kembá*
 louse, *shee*
 low, *yeo*
 maid, *menchia*

maize, *mákee*
 man, *namni*
 many, *yeotik*
 marry,
 mat, *lompay*
 middle, *kooloomio*
 milk, *bidno*
 monkey, *chobá*
 mouth, *moorá*
 moon, *lhábá*
 mother, *amó*
 mouse, *shoobá*
 mouth, *lebá*, *l.*
 mud, *legua khám*
 nail, *nung*
 name, *koming*
 near, *koyeo*
 neck, *shurrá*
 needle, *sumett*
 net, *kioong* or *churi*
 new, *kusong*
 night, *sendik*
 north, *thó*
 nose, *nebáú*
 oil, *mingay*
 old, *koo drong*
 onion, *mákkó*
 order [no word]
 other, *egi umbá*
 ox, *beet*
 paddy, *yáh*
 paper [no word]
 peacock, *myoongjay*
 pine-apple, *poor shay*
 place, *la jee*
 plantain, *telá she*
 plough [no word]
 poison, *ning*, *l.*
 potato or yam, *kay*
 powder [no word]
 quick, *hurra hurra*
 rain, *weeki*
 ratan, *shi*
 read, *neeray*
 red, *he tamba*
 rice, *shíák*
 right, *phenchung*
 ripe, *doomshay*
 rise, *bóghay*
 river, *yeomba choa*
 road, *lum*
 rope, *tuk pá*
 root, *sháp*
 roof, *him tong*
 round, *kooshay*
 salt, *yim*

sand, *yeu kā*
 scissors, *kuturna*
 seed, *yeáli*, L.
 shield, *koh*
 shoes [no word]
 shoulder, *phak tang*
 shut, *sāk-te*
 sick, *took*
 silver, *yāng*
 sin, *minobā*
 sister, *noosa-noonchema*
 brother, *noosa-empercha*
 sit, *yoong-e*
 scratch, *somā*
 slave, *henja*
 female slave, *beecha*
 sleep, *mig yeu*
 small, *tanga*
 smith, *thembā*
 smoke, *me koo*
 snake, *wā seh*
 snow, *náh*
 soldier [no word]
 son, *koosa*
 south, *yeō*
 speak, *báp má*
 stand, *ebe*
 star, *sohor*
 stone, *lōōng*
 straight, *don don ha*
 strike, *hipar*
 strong, *tomt oomba*
 sun, *nam*
 sweat, *so-al*
 sweet, *limba*
 tail, *sheem*
 thief, *kootriba*
 thigh, *poklam*
 thin, *chookbā*
 thou, *kenne*
 thread, *kee*
 thumb, *koodom*
 thunder, *kāmian*
 tiger, *keba*
 tobacco, *shirka*
 to-day, *eu*

to-morrow, *tāndu*
 tongue, *ullee*
 tooth, *hā*
 tree, *shing*
 true, *koochā*
 turban, *pake*
 tusk, *hakemba*
 umbrella [no word]
 uncle, *umpunga*
 under, *yeo*
 unripe, *mudoomsin*
 valley, *tompoya*
 village, *bang pe*
 vomit, *pe shoo*
 walk, *lang, kekma*
 war, *tokma*
 warm, *mowah*
 water, *choa*
 wax, *malim*
 we, *annigay*
 weak, *mun toomba*
 widow, *bidooa*
 widower, *rāndā*
 weave, *lāngtuk*
 well, N. [no word]
 weigh, *tāngu*
 west, *nāmtā*
 what is it? *hene go*
 where, *alte lajee*
 whistle, v. *thuriyok*
 white, *pho dāng be*
 who, *Ēng, oh*
 wind, N. *sāmet yemba*
 woman, *menchima*
 wife, *āmett*
 wood, *shing*
 word, *būn*
 world, *yeolik lājee*
 worm, *tāmboo*
 worship, *mangjokma*
 yam, *ke*
 year, *toong be tik*
 yellow, *peyor bu*
 yesterday, *anchen*
 young, *taugmen*,

NUMBERS.

one, *teek*
 two, *netchī*
 three, *somchī*
 four, *leeskī*
 five, *nashī*
 six, *tookshī*
 seven, *noshī*
 eight, *etchī*
 nine, *phangshī*
 ten, *thibong*

twenty, *nibong*
 thirty, *soombong*
 forty, *libong*
 fifty, *nabong*
 sixty, *tookbong*
 seventy, *nobong*
 eighty, *etbong*
 ninety, *phang bong*
 hundred, *thibong bong*.

out historic ages ; and it is also evident that their case can with equal truth be applied in Africa to the Negro, and to the Egyptian Copt. And a consideration of the other leading races in the world, in China, Europe, and America, leads to a similar conclusion ; viz., that races may become extinct or be suppressed, as in the cases of the American Indians and the aborigines in the Anglo-Saxon colonies ; but that no lasting amalgamation is possible, and that certain races are like parallel right lines, which may approximate, but can never unite.

NOTE.

At page 147, of Dr. Campbell's paper "On the Tribes around Darjeeling," under the head "Classification of Tribes," and the paragraph beginning "Khus, Mágárs, Goorongs," after "Sanscrit" should be added, "but the two latter have separate dialects of their own not allied to Sanskrit.